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*Newfound Baptist
Association
History &
Church Index
1855-1993*

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BAPTIST THEOLOGICAL SEMINARY

*History Of The
Newfound Baptist
Association
& Index
1855-1993*

Compiled by:
Greg Brookshire
749 North Turkey Creek Rd
Leicester, NC 28748

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The French Broad Baptist Association
143 Roy Forrester Rd
Mars Hill, NC 28754
828-689-2845
www.frenchbroadbaptist.org



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Acknowledgement

When the Newfound Baptist Association was dissolved most of the Churches joined the French Broad Baptist Association. While I was working on a history of my Church, Union Baptist, trying to list the Pastors as far back as I could I contacted the French Broad Baptist Association. I was happy to hear that they did have the remaining records of the Newfound Association. These records were in 2 boxes on a top shelf. I wanted to preserve these records for future generations. To the best of my knowledge these books contain all the records that exist from the Newfound Baptist Association. I hope that they are a help to you. Be sure to check out the "History of the French Broad Baptist Association" in the OBCGS bookstore.

I would like to thank the French Broad Baptist Association for allowing me to preserve these records and for all their help.

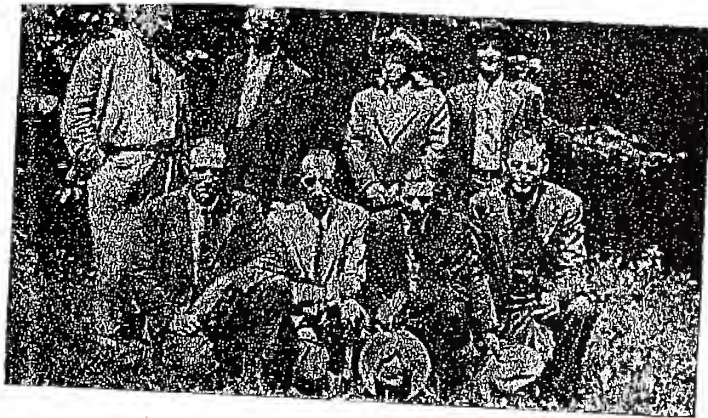
In Memory

This set of books are done in memory and honor of the many Pastors, Preachers, Deacons, Moderators, Clerks, and Lay Members who held this together and passed this down to me.

Greg Brookshire
3-10-2009

Newfound Baptist Association

The Newfound Baptist Association was formed when a group of seven churches withdrew from the French Broad Baptist Association. These churches were: Flat Creek, Turkey Creek, New Found, Bethel, in Buncombe County, and Bear Creek, Spring Creek, and Little Mountain in Madison County. This association was organized in 1855 at Flat Creek Church, However the first meeting was at Newfound Baptist from which the Association got it's name. This was a smaller association but it covered Madison, Yancey, and Buncombe counties in North Carolina and two or three churches in Tennessee.

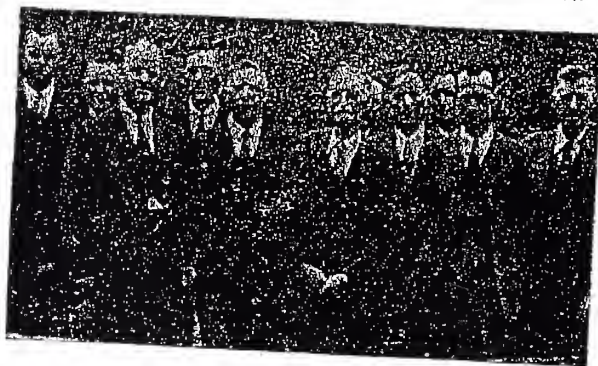


Left to right: Standing—Rev. Pate M. McElreath, Rev. Jesse W. Corn, Rev. Fred Pegg, Rev. James D. Hodgins. Kneeling—Rev. J. Grady Freeman, Rev. Charlie Littrell, Rev. Denver T. Brown, Rev. Henry Rice.

This time period saw many other Churches withdrawing from the French Broad Association. Many of these divisions were related to the belief that men were predestined, whereas many of the Churches believed that each man was his own "Free Moral agent" meaning that everyone's fate laid in their own hands. Starting in 1827 when seven Churches withdrew to form the Big Ivy Association. This was followed two years

later when Churches in Haywood County and to the west requested to be dismissed to join the Tuckaseigee Association. Then only a few years later in 1838 nine Churches in South Buncombe County and Henderson County asked for dismissal to form the Salem Association. This left only eleven Churches in the French Broad body. By 1848 the French Broad Association had added new congregations and the minutes report eighteen Churches as members in that year. The very next year 10 Churches were dismissed to join the Roan Mountain Association. Followed by seven Churches in 1855 requesting dismissal to organize the Newfound Baptist Association. There were other Churches over the years request to be dismissed but not in such large numbers as these. The separations lasted different periods of time. The Big Ivy Association returned to the French Broad Association after only 20 years. They decided that their differences were only interruption and not doctrine. It was much longer, 139 years, before the Newfound Association also returned to the French Broad Association.

ANOTHER GROUP OF MINISTERS OF THE ASSOCIATION



Left to right—Rev. D. D. Russell, Rev. E. Vernon Plemmons, Rev. E. F. Sprinkle, Rev. R. B. Vaughn, Rev. Garfield Lindsey, Rev. B. B. Plemmons, Rev. J. P. Strickland, Rev. H. H. Mann, Rev. Kimsey R. Ball, Rev. C. A. Worley.

Not much is known from the early years of the Newfound Baptist Association because most of the records have been lost up to 1903. We do know it was organized in 1855 at Flat Creek Church. We have no records until the beginning of the Civil War 1861

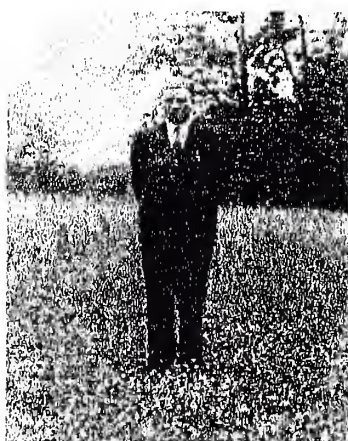
and the only surviving copy is in very bad shape. The first readable minutes we still have are from 1871. The Association met at Spring Creek Church on August the 11th 1871. At this time there were 25 Churches in the Newfound Association covering Leicester, Marshall, Spring Creek, Hot Springs, Big Pine, Sandy Mush and Asheville, The next minutes that have survived are from 1880 when the Association met at North Fork of Big Pine Church on August the 6th. These minutes hold the earliest rules of decorum that we have. These were just basic rules of a business meeting to keep order in the meetings. Reports on the following were given at most meetings, the Orphanage, Missions, Union Meetings, Periodicals, Education, Temperance, Finance, Sunday School, among other topics.



Rev. Fate McElreath

The Association was a powerhouse in the North-western Buncombe and Madison Counties. Many great Men of God have pastured Churches in this Association. One of the early preacher was a man named Fate M. McElreath. Although that was his name he was known as, "Uncle" Fate to everyone who knew him weather he was their uncle or not. Rev. Fate was born in Buncombe County in 1876. He married Hester Teague in 1903 and they made their home on North Turkey Creek in Leicester where they lived on a farm

along with their 8 children. Uncle Fate was saved in 1906 and joined Beulah Baptist Church. He was licensed to preach the Gospel in 1914 by Beulah Baptist and later ordained. Uncle Fate didn't like pastoral work as much as he liked evangelistic work. His main focus in life was seeing souls saved. He was a man that was loved by everyone who knew him. Uncle Fate took sick in January of 1949, and the Lord said, "Well Done my Good and Faithful servant; Come home" and Uncle Fate departed this life on May 22, 1949.



Rev. Denver Brown

This Association was blessed with so many men that truly loved the Lord.

Another was Denver Brown; He pastured many Churches in the Association. It was told that the Leicester Elementary School was getting ready to hire a teacher who claimed to be an atheist. Rev. Brown stepped in and refused to have the children in this God fearing community be influenced by a teacher that claimed she didn't believe in God. We need more men in the day we are living in today who will take a stand on what they believe in regardless of the persecution it may cause. Rev. Brown had a son Bill Brown follow in his footsteps. Bill pastured Chestnut Grove Baptist Church in Sandy Mush for many years. Bill's son Dewayne Brown is a third generation preacher. Another Man of God

from the early days of the Newfound Association was Rev. E. Venson Plemmons. Rev. Plemmons was more of a circuit riding preacher. He rode a horse from place to place spreading the good Word of God. The story has been told that many times when he reached his destination in the winter time someone had to break his feet out of the sturps because they were froze with snow and ice. We are truly blessed more than we understand to be able to get into a heated car to make our journeys today. A few years later there were 2 brothers that were both called to preach and were influential in this association, Grady and Chester Freeman. Grady Freeman pastured many Churches but a lot of his time was spent as pastor of Chestnut Grove Baptist Church in Sandy Mush. His brother, Chester also pastured many Churches in Madison and Buncombe counties including Union Baptist where he was a member. Rev. Robert Vaughn was a constant for many years in this Association, pasturing Churches and Moderating the Association. Many Churches were



This page is dedicated to the Rev. J. B. Gibson who passed away January 26, 1973 at the age of 72.

Pee-Wee Gibson, as most people know him, was called to preach the Gospel in 1941 at U.A.M. Righte Church. He organized the New Hope Baptist Church and pastored it for 32 years and pastored other churches in part of the county. He traveled many miles on foot to tell the world of Jesus. He held fast to the gospel until his death. He was handicapped many times because of his health but even then he had a strong testimony for Christ.

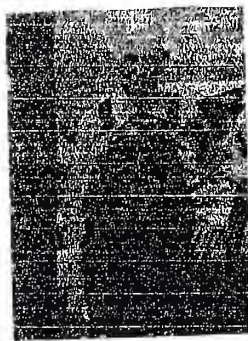
We the members of New Hope Baptist Church feel it is an honor to have known the great man of God. Our church misses his presence extremely, but we know he has gone to his Heavenly Home.

Rev. J.B. (Pee-Wee) Gibson

Organized during this time. The Rev J.B. Gibson was known to most people as Pee-Wee Gibson. He organized New Hope Baptist Church and pastured it for 32 years. New Hope

is located in Asheville a little out of place for this Association but it was an asset to all involved. Spring Creek gave us many great Men of God. One such Man was Rev. J. Garfield Lindsey He was responsible for organizing Ball City Baptist Church on Betsy's Gap. He also passed it down to his son Lawrence Lindsey who was active in the association as he pastured Union Baptist for many years.

Not all of the influential people in the Newfound Baptist Association were preachers. In Paul's letter to the Corinthians he said, "I have planted, Apollos watered, but God gave the increase." So there has to be someone to plant and water but it still takes God to give the increase. We each have our own calling, some are preacher, some teachers, some prayer warriors, and so on. Another Saint of God was James Nathan Surret. He was known to everyone as Uncle Nate. He was born in 1880 and baptized May 29th 1921 into the Chestnut Grove Baptist Church. Uncle Nate was a faithful member of Chestnut Grove for 54 years.



This page is dedicated to James Nathan (Uncle Nate) Surret. Who departed this life May 28, 1973. He was born August 11, 1880 and baptized May 29, 1921. Uncle Nate was a member of Chestnut Grove Baptist Church for 54 years. He served as a deacon for 45 years. Uncle Nate was faithful in his attendance and service to the church, a good example to the community and others. We the members of the church miss him in our services now, but we know our for his work's done. We can say he fought a good fight.

Uncle Nate Surret

Women have their place in Church worship. Many saints have held this together. There was a time in the history of Union Baptist Church and Jones Valley Baptist Church

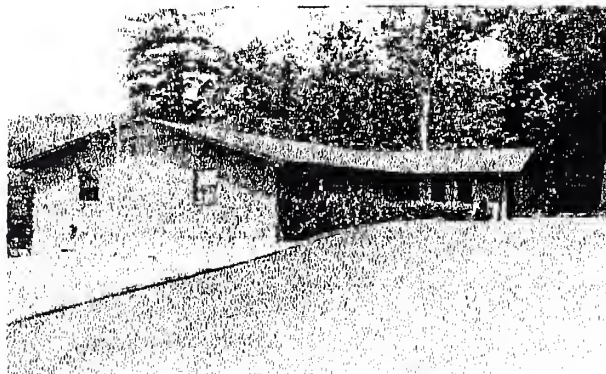
that if it had not been for a few praying women their doors would have been shut. The Bible tells how a lady should worship, with her head covered. That is why in many old Church photos the Ladies are wearing hats. The Bible also tells how a lady should adorn their selves, in modest apparel. It also tells the men to love their wives as he loves the Church. One lady who served the association as sectary for years was Ruth Lindsey. She was the daughter of Rev. Hicks of Asheville and wife of Rev. Lawrence Lindsey. These people I have mentioned are just a few of the many men and women who have passed this down to us today.



Rev Lawrence Lindsey with wife Ruth

This Association started with only seven Churches that stepped out on faith that God would help them if they stood on what they believed in. From those 7 Churches by 1900 this Association had 21 Churches, 25 in 1940, 34 in 1950, 32 in 1960, 23 in 1970, 20 in 1980 and only 9 remaining Churches when this Association dissolved and rejoined the French Broad Association after a 139 year separation. The nine remaining Churches met at a special meeting on January 16th 1994 and voted to dissolve their Association and request membership in the French Broad Association. They also requested that special attention be given to two Churches in their Association that no longer held service to

prevent them being used by a cult group. These two Churches were, Ball City, and Flats of Spring Creek Churches. Ball City is still vacant today but Flats of Spring Creek is a member of the French Broad Association and a thriving Church in the Spring Creek community today. The leaders in the French Broad Association agreed to accept these nine Churches and called a special meeting on January 23rd and invited the Newfound Association Churches to attend. In spite of the bad weather around 200 people met at the Hot Springs Church. Moderator of the Newfound Association Frank Willett read the request to join the French Broad Association and after a brief discussion on the two vacant Churches a motion was accepted to accept the nine Churches. A lot had changed in both Association since they split. Only one Church, Bear Creek Church remained in the Newfound Association since the split in 1855, the other eight had been added since then. French Broad Association had also added and lost membership. As Christians we should be able to work together. We are all striving for the same goal so we should be able to put our ideas and opinions behind us. After all when it comes right down to it all that really matters is what the Bible says about it.



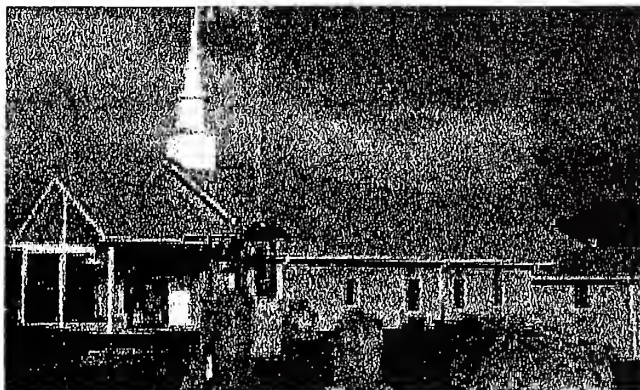
www.frenchbroadbaptist.org

Newfound Baptist Association

Meeting Index

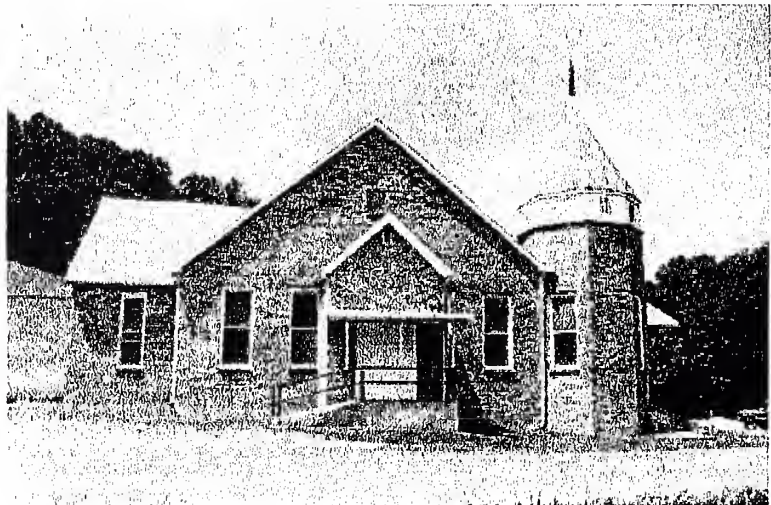
1855- 1993

1855- Newfound
1856- Fines Creek
1857- Turkey Creek
1858- Flat Creek
1859- Spring Creek
1861- Forks of Sandy Mush
1862- Newfound
1865- Turkey Creek
1866- Mt. Pleasant
1867- Sugar Camp Branch
1868- Bethel
1870- Gabriel's Creek
1879- Turkey Creek
1888-Deep Gap, TN.
1889-Fines Creek
1890- Zion Hill
1891- North Fork
1892- Piney Grove
1893- Newfound
1894- Laurel Fork
1896-Flats of Spring Creek
1897- Turkey Creek
1898- Caney Fork
1899- Ebenezer



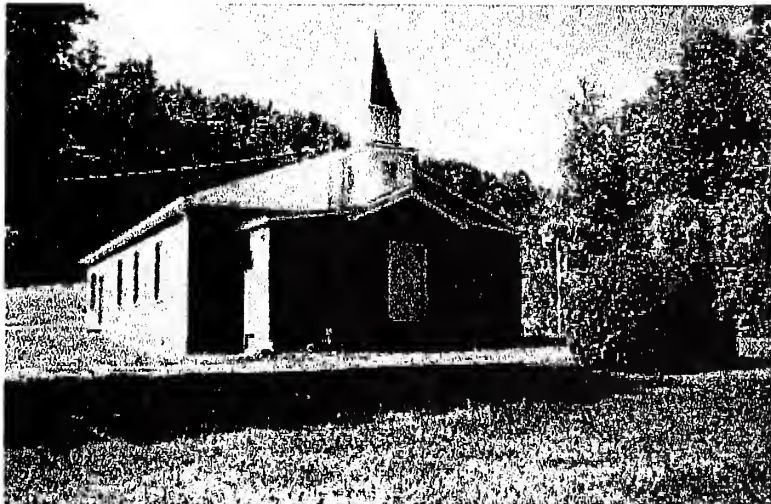
Turkey Creek Baptist Church
Established 1854

1900- North Fork
1901- Zion Hill
1902- Union
1903- North Fork
1904- Meadow Fork
1905- Newfound
1906- French Broad
1907- Jones Valley
1908- Flats of Spring Creek
1909- North Fork
1910- Turkey Creek
1911- Caney Fork
1912- French Broad
1913- Union
1914- Chestnut Grove
1915- Piney Grove
1916- North Fork
1917- Ebenezer
1918- Lusk Chapel
1919- Jones Valley
1920- Union
1921- Flats of Spring Creek
1922- Caney Fork
1923- Piney Grove
1924- North Fork
1925- French Broad



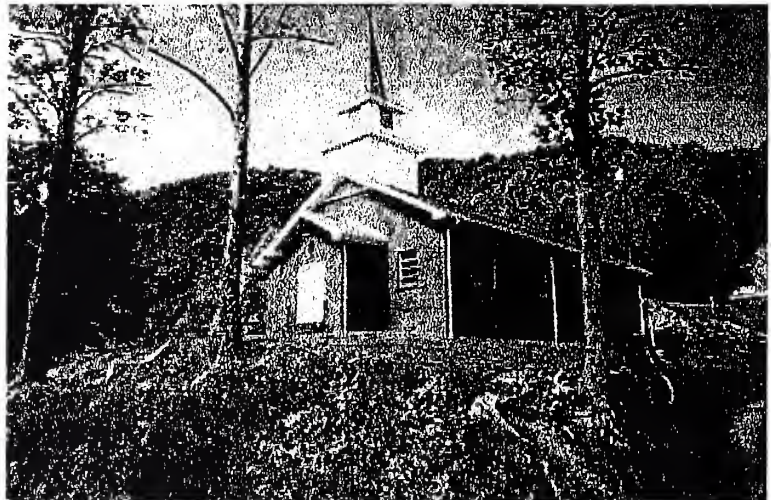
North Fork Baptist Church
Established 1867

1926- Payne's Chapel
1927- Jones Valley
1928- Turkey Creek
1929- Caney Fork
1930- Lower Big Pine
1931- Lusk Chapel
1932- Zion
1933- Antioch
1934- Liberty
1935- North Fork
1936- Meadow Fork
1937- Union
1938- French Broad
1939- Lower Big Pine
1940- Caney Fork
1941- Turkey Creek
1942- Piney Grove
1943- Ebenezer
1944- Lusk Chapel
1945- Old Bull Creek
1946- Zion
1947- North Fork
1948- French Broad
1949- Flats of Spring Creek
1950- Hot Springs



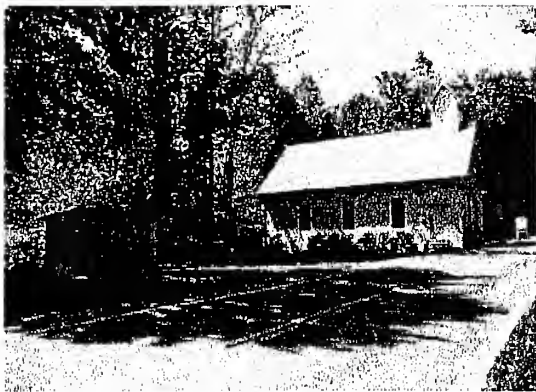
Caney Fork Baptist Church
Established 1866

1951- Jones Valley
1952- Pinnacle View
1953- Cedar Hill
1954- Chestnut Grove
1955- Union
1956- Old Bull Creek
1957- Ball City
1958- Pinnacle View
1959- Woodfin
1960- Lusk Chapel
1961- Lower Big Pine
1962- South Turkey Creek
1963- Ball City
1964- Union
1965- Caney Fork
1966- Redmon
1967- Old Bull Creek
1968- Price's Chapel
1969- Redmon
1970- Old Bull Creek
1971- Caney Fork
1972- Jones Valley
1973- Pinnacle View
1974- Liberty
1975- Antioch



Lower Big Pine Baptist Church
Established 1902

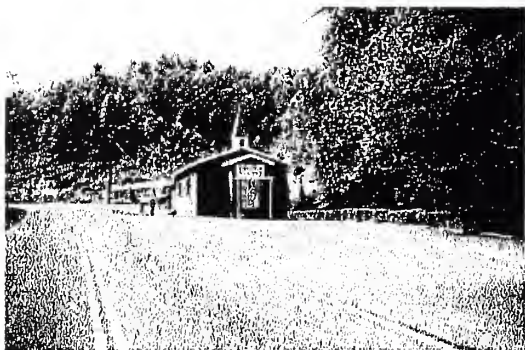
1976- Jones Valley
1977- Flats of Spring Creek
1978- Lusk Chapel
1979- Lower Big Pine
1980- New Hope
1981- Pinnacle View
1982- Liberty
1983- Redmon
1984- Zion
1985- Payne's Chapel
1986- Zion
1987- Jones Valley
1988- Liberty
1989- Cross Rock
1990- Zion
1991- Lower Big Pine
1992- Jones Valley
1993- Lusk Chapel



Lusk Chapel Baptist Church
Established 1889



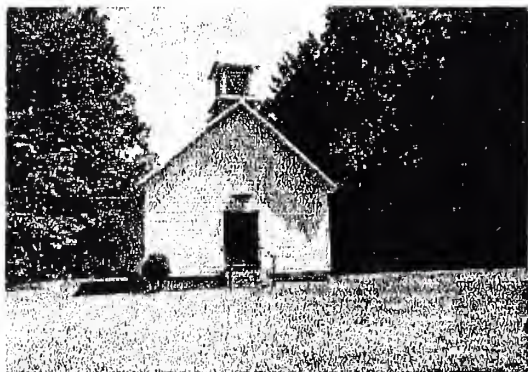
Zion Baptist Church
Established 1869



Bear Creek Baptist Church
Established 1905



Hopewell Established 1916



Mount Pleasant Baptist Church (Slidy Knob) Established 1850



Redmon Baptist Church Established 1940

Newfound Baptist Association

Church Index

1861-1920

Newfound- Buncombe (Leicester)
Flat Creek- Buncombe
Turkey Creek- Buncombe (Leicester)
Spring Creek- Madison
Bethel- Buncombe (Asheville)
Fines Creek- Haywood
Big Pine Creek- Madison
Lower Big Pine- Madison
Forks of Sandy Mush- Madison
Sugar Camp Branch- Madison
Zion- Madison (Hot Springs)
Gabrials Creek- Madison
Mount Pleasant- Madison (Doggett Mountain)
North Fork Big Pine- Madison
Liberty Hill- Buncombe (Sandy Mush)
Fair View- Madison
Cany Fork- Madison
Morgan Hill- Madison
Marshall- Madison
Zion Hill- Buncombe (Leicester)
Pleasant Grove- Haywood (Fines Creek)
French Broad- Buncombe (Alexander)
Macedonia- Buncombe (Asheville)
Foster's Creek- Madison
Pigeon- Haywood (Fines Creek)
Ebenezer- Buncombe (Big Sandy Mush)
Little Pine- Madison
Lusk Chapel- (Spring Creek)
Shoal Hill- Madison
Meadow Fork- Madison
Laurel Fork- Madison
Catalouchoee- Haywood
Weaverville- Buncombe
Piney Grove- Madison
Roaring Fork- Madison (Spring Creek)
Trinity- ?
Corinth- Buncombe (Dix Creek Leicester)
Beulah- Buncombe (North Turkey Creek Leicester)
Antioch- Madison
Hot Springs- Madison

Jones Valley- Buncombe (Big Sandy Mush)
Flats of Spring Creek- Madison
West Asheville- Buncombe
Mt. Vernon- ?
Bear Wallow- Madison (Little Sandy Mush)
Round Hill- Madison
Bear Creek- Madison
Liberty- Madison (Hot Springs)
Anderson Branch- Madison
Paynes Chapel- Madison
Highland- Madison
Tweed's Chapel- Madison
Chestnut Grove- Buncombe (Big Sandy Mush)
Union- Buncombe (Leicester)

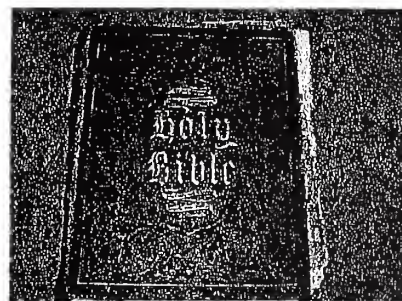


AUG 1968

Union Baptist Church 1958

Newfound Baptist Association Church Index 1921-1940

Antioch- Madison
Bear Creek- Madison
Beulah- Buncombe (North Turkey Creek, Leicester)
Caney Fork- Madison
Chestnut Grove- Buncombe (Big Sandy Mush)
Chestnut Grove- Buncombe (South Turkey Creek, Leicester)
Cedar Hill- Buncombe (Alexander)
Corinth- Buncombe (Dix Creek RD, Leicester)
Ebenezer- Buncombe (Big Sandy Mush)
Flats of Spring Creek- Madison
French Broad- Buncombe (Alexander)
Highland- Madison
Hot Springs- Madison
Inanda Memorial- Buncombe (Biltmore)
Jones Valley- Buncombe (Big Sandy Mush)
Laurel Fork- Madison
Liberty- Madison (Hot Springs)
Lower Big Pine- Madison
Lusk Chapel- Madison (Spring Creek)
Meadow Fork- Madison
Mt. Zion- Madison
New Hope- Buncombe (Asheville)
North Fork- Madison
Paynes Chapel- Madison
Pine Grove- Madison
Piney Grove- Madison
Turkey Creek- Buncombe
Union- Buncombe
Zion- Madison (Spring Creek)



Newfound Baptist Association Church Index 1941-1950

Antioch- Madison
Ball City- Madison (Spring Creek)
Bear Creek- Madison
Bethel- Buncombe (Asheville)
Beulah- Buncombe (North Turkey Creek, Leicester)
Caney Fork- Madison
Chestnut Grove- Buncombe (Big Sandy Mush)
Cedar Hill- Buncombe (Alexander)
Cross Rock- Madison (Little Sandy Mush)
Ebenezer- Buncombe (Big Sandy Mush)
Edgewood- Buncombe (Asheville)
Flats of Spring Creek- Madison
French Broad- Buncombe (Alexander)
Harmony Hill- ?
Hopewell- Madison
Hot Springs- Madison
Inanda Memorial- Buncombe (Biltmore)
Jones Valley- Buncombe (Big Sandy Mush)
Liberty- Madison (Hot Springs)
Lower Big Pine- Madison
Lusk Chapel- Madison (Spring Creek)
Meadow Fork- Madison
Mt. Zion- Madison
New Hope- Buncombe (Asheville)
North Fork- Madison
Old Bull Creek- Madison
Paynes Chapel- Madison
Pinnacle View- Buncombe (Leicester)
Popular Gap- ?
Piney Grove- Madison
Price's Chapel- Madison
Redmon- Madison
Turkey Creek- Buncombe
Union- Buncombe
Woodfin- Buncombe
Zion- Madison (Spring Creek)

Newfound Baptist Association

Church Index

1951-1960

Antioch- Madison
Ball City- Madison (Spring Creek)
Bear Creek- Madison
Beulah- Buncombe (North Turkey Creek, Leicester)
Caney Fork- Madison
Chestnut Grove- Buncombe (Big Sandy Mush)
Cedar Hill- Buncombe (Alexander)
Cross Rock- Madison (Little Sandy Mush)
Ebenezer- Buncombe (Big Sandy Mush)
First Baptist Church- Haywood (Clyde)
Flats of Spring Creek- Madison
Fox Creek- ?
French Broad- Buncombe (Alexander)
Harmony Hill- ?
Hopewell- Madison
Hot Springs- Madison
Inanda Memorial- Buncombe (Biltmore)
Jones Valley- Buncombe (Big Sandy Mush)
Liberty- Madison (Hot Springs)
Long Branch- Haywood (Beaver Dam)
Lower Big Pine- Madison
Lusk Chapel- Madison (Spring Creek)
Meadow Fork- Madison
New Hope- Buncombe (Asheville)
North Fork- Madison
Old Bull Creek- Madison
Paynes Chapel- Madison
Piney Grove- Madison
Pinnacle View- Buncombe (Leicester)
Price's Chapel- Madison
Redmon- Madison
Riverview- ?
Roaring Fork- Madison (Spring Creek)
South Turkey Creek- Buncombe (Leicester)
Turkey Creek- Buncombe
Union- Buncombe (Leicester)
Union- Buncombe (Asheville)
Woodfin Baptist- Buncombe
Zion- Madison (Spring Creek)

Newfound Baptist Association

Church Index

1961-1970

Antioch- Madison
Ball City- Madison (Spring Creek)
Bear Creek- Madison
Beulah- Buncombe (North Turkey Creek, Leicester)
Caney Fork- Madison
Chestnut Grove- Buncombe (Big Sandy Mush)
Cedar Hill- Buncombe (Alexander)
Cross Rock- Madison (Little Sandy Mush)
Ebenezer- Buncombe (Big Sandy Mush)
Flats of Spring Creek- Madison
Fox Creek- ?
French Broad- Buncombe (Alexander)
Harmony Hill- ?
Hopewell- Madison
Jones Valley- Buncombe (Big Sandy Mush)
Liberty- Madison (Hot Springs)
Long Branch- Haywood (Beaver Dam)
Lower Big Pine- Madison
Lusk Chapel- Madison (Spring Creek)
Meadow Fork- Madison
New Hope- Buncombe (Asheville)
Old Bull Creek- Madison
Paynes Chapel- Madison
Pinnacle View- Buncombe (Leicester)
Price's Chapel- Madison
Redmon- Madison
South Turkey Creek- Buncombe (Leicester)
Turkey Creek- Buncombe
Union- Buncombe (Leicester)
Woodfin Baptist- Buncombe
Zion- Madison (Spring Creek)



Rev. Harold Cable with wife Mable

Newfound Baptist Association Church Index 1971-1980

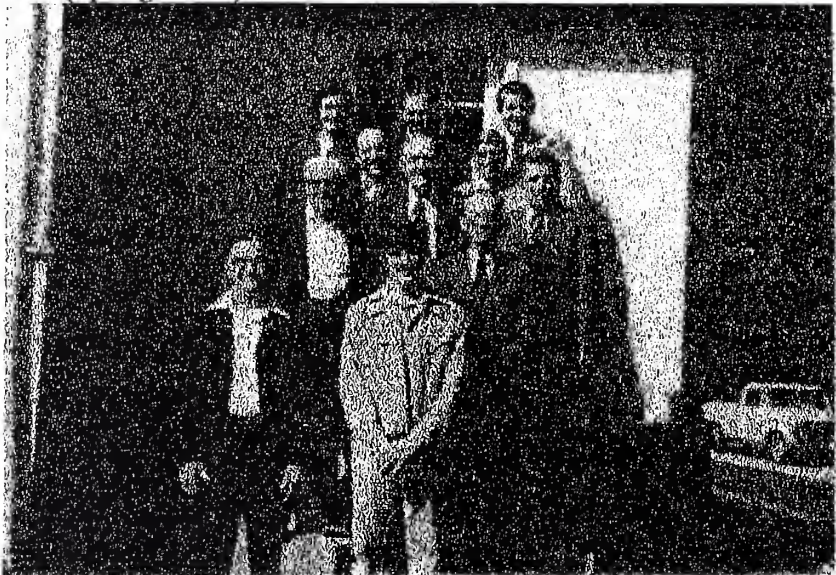
Antioch- Madison
Ball City- Madison (Spring Creek)
Bear Creek- Madison
Caney Fork- Madison
Chestnut Grove- Buncombe (Big Sandy Mush)
Cross Rock- Madison (Little Sandy Mush)
Ebenezer- Buncombe (Big Sandy Mush)
Flats of Spring Creek- Madison
French Broad- Buncombe (Alexander)
Hopewell- Madison
Jones Valley- Buncombe (Big Sandy Mush)
Liberty- Madison (Hot Springs)
Long Branch- Haywood (Beaver Dam)
Lower Big Pine- Madison
Lusk Chapel- Madison (Spring Creek)
Meadow Fork- Madison
New Hope- Buncombe (Asheville)
Old Bull Creek- Madison
Paynes Chapel- Madison
Pinnacle View- Buncombe (Leicester)
Price's Chapel- Madison
Redmon- Madison
Union- Buncombe (Leicester)
Zion- Madison (Spring Creek)



Rev. Grady Freeman in hat

Newfound Baptist Association Church Index 1981-1990

Antioch- Madison
Ball City- Madison (Spring Creek)
Bear Creek- Madison
Caney Fork- Madison
Chestnut Grove- Buncombe (Big Sandy Mush)
Cross Rock- Madison (Little Sandy Mush)
Ebenezer- Buncombe (Big Sandy Mush)
Flats of Spring Creek- Madison
French Broad- Buncombe (Alexander)
Jones Valley- Buncombe (Big Sandy Mush)
Liberty- Madison (Hot Springs)
Lower Big Pine- Madison
Lusk Chapel- Madison (Spring Creek)
New Hope- Buncombe (Asheville)
Old Bull Creek- Madison
Paynes Chapel- Madison
Pinnacle View- Buncombe (Leicester)
Redmon- Madison
Union- Buncombe (Leicester)
Zion- Madison (Spring Creek)



Fifth Sunday Ministers Meeting
Back Row- ?????, Bill Gillespie, ????
Middle Row- Earnest Gibson, Wallace Teague, Grady Freeman, ?????, Charlie Freeman
Front Row- ?????, ????, Kimsey Ball

Newfound Baptist Association Church Index 1991-1993

Antioch- Madison
Ball City- Madison (Spring Creek)
Bear Creek- Madison
Caney Fork- Madison
Cross Rock- Madison (Little Sandy Mush)
Flats of Spring Creek- Madison
Jones Valley- Buncombe (Big Sandy Mush)
Liberty- Madison (Hot Springs)
Lower Big Pine- Madison
Lusk Chapel- Madison (Spring Creek)
New Hope- Buncombe (Asheville)
Old Bull Creek- Madison
Paynes Chapel- Madison
Pinnacle View- Buncombe (Leicester)
Redmon- Madison
Zion- Madison (Spring Creek)



Preachers at Union Baptist Church Homecoming early 1990's

**Back row- Charles English, James Bryant, Randy Hawkins
Middle Row- Randy Burrell, Jerry Jarvis, Danny Conners, Lawrence Lindsey, Ray Roberts
Front Row- WB Freeman, Claude Shepard, Randy Bowman, Anthony Fox, Robert Hawkins**

H I S T O R Y
OF "THE
NEW FOUND BAPTIST ASSOCIATION.
BY
PROF. J. B. LUFKORD.

On the 19th, of October, 1885, delegations from ten Missionary Baptist Churches met at New Found Church in Buncombe County, N. C., for the purpose of forming an Association..

The churches which sent delegates and went into the organization were New Found, Flat Creek, Turkey Creek, and Bethel, in Buncombe County; Bear Creek, Little Mountain and Spring Creek, in Madison County; Crab Tree, Pine's Creek and Antioch, in Haywood County.

The account of the organization, published at the time, is very meager. There was an introductory sermon delivered by J. J. Sparks, after which the business proceeded in the following order:

- 1st. Elder John Parham was appointed Moderator and Elder H. P. Parham Clerk, till the Association was organized.
- 2d. Read letters from the churches and enrolled delegates names.
- 3d. Invited ministering brethren to seats, whereupon elder J. J. Sparks took a seat
- 4th. Agreed to call the Association "New Found". This seems to have completed the organization of the New Found Baptist Association.

John Parham was elected Moderator of the Association and H. P. Parham Clerk. The ten churches represented at that time had nine ordained ministers and 428 members. The names of the ministers were: H. P. Parham, R. Caffey, Stephen Morgan, M. Freeman, S. R. Miller, Jno. Parham, Jesse White, Jas. Flemmons and John Capps.

The donations for printing minutes were liberal. The Clerk had 500 copies printed, which was more than one for each member. The need of education and Baptist literature was, at that time, recognized.

Resolutions were passed by the body recommending the Home and Foreign Journal and other Baptist papers to the members of the

Baptist denomination. Advice was also given to patronize the Baptist schools at Mossy Creek and Jonesborough, Tenn.

The Association, at that time, subscribed to sound articles of Baptist faith and adopted strict rules of decorum. The Constitution adopted included an article (14th) repudiating the doctrine of unconditional election and reprobation. Three years afterward this article was stricken out. With that exception this Association commenced work under the same Constitution it has now, so far as the writer can learn.

The importance of the Home Mission work was recognized, and J J Sparks and John Parham were appointed Missionaries to labor in the bounds of the Association. On Sunday of the meeting J. J Sparks preached on missions, after which a collection was taken, amounting to \$7.25. They agreed to hold the next session of the body with Pine's Creek church, Haywood County, Friday before the 1st Sunday in September, 1856.

The next copy of minutes the writer could obtain was one of the session of 1858. The Association that year was held with Flat Creek Church, Buncombe County, commencing Friday, the 3d. of September.

It seems from the published proceedings of this meeting that the first three year's history of New Found Association was good. The number of churches increased from ten to fourteen. Little Mountain was dropped from the list, and Little Pine, Old Pine, Fork of Sandy Mush, Sugar Camp Branch and Rock House were added to it. The ordained ministers grew in number with increased ability; good revivals were reported in many of the churches; the membership of the Association increased in three years from 428 to 641. The old minutes of this meeting are interesting.

There were present as delegates and messengers many who have been renowned for piety, ability, and for being useful laborers in the Master's vineyard.

It was a body of men that would compare favorably with any association of Baptists anywhere in any age of the past. Without meaning disparagement or undue eulogy, the writer cannot refrain from giving the names of some.

Among the many good bretheren present were Stephen Morgan, Sr., Stephen Morgan, Jr., Robert Patterson, Thomas Stradley, J. J. Sparks, Luke Branson, Joseph Miller, John Ammons, Joseph Manning, N. Boen, L. W. Sams, J. W. Hooker, J. R. Wild, J. J. Fox, John Miles, S. M. Collis, G. H. Starnes, Wm. Blackwell, Noah Morgan, I. Wilson, M. I. Ratcliff, Levi Flemmons, Silas James and many others.

The work done at this meeting corresponded with the body of men who had it in hand. The Missionaries reported 226 days labor, 136 baptisms and some other work. The Finance Committee settled for the year's work and had \$3.90 left in the treasury.

J. J. Sparks, John Parham and Joseph Miller were appointed Missionaries to labor in the home field for the next year.

The bretheren at this meeting took advanced ground in the cause of missions, education, temperance and Sunday Schools. The report on missions was read by Joseph Manning. The writer quotes from the report:

"We find the Home and Indian Missions in a flourishing condition, but there is a lack of laborers in the Chinese Mission Fields". As to the Home Mission, quoting from the report:

"We would recommend you to keep your ministers at work in your own fields, at home, and we advise the churches to sustain them." They sent five delegates to the Western Baptist Convention.

The report on Education was as interesting. A better culture among the ministry, and a more general diffusion of knowledge among the Baptist people, were advocated.

They agreed to send S. L. Sanford, to Mossy Creek College, and appointed an agent to visit the churches and collect money to defray the expense of the same. They extended their correspondence by sending messengers to seven associations, viz: French Broad, Union, East Tennessee, Roan Mount, Holston, Salem and Tusculum. The missionary collections amounted to \$8.95. New Found Association at this meeting struck out article 14th of the Constitution adopted at its organization. This article was negative, opposing unconditional election and reprobation.

Adjourned to meet with Spring Creek church on Friday before the 1st. Sunday in August, 1859.

Of the many good bretheren who were present at this meeting at Flat Creek, in 1858, very few are now, in 1893, alive. The writer has no means of ascertaining the exact number. The ordained ministers who belonged to New Found Association are nearly all dead.

Of the New Found church delegation M. I. Rateliff, Levi Plammons and I. Wilson are alive at this writing.

When we look back at this meeting of New Found Association and consider the work accomplished by these good bretheren, we are made to wonder. They were certainly more energetic in church work than we are; but they had advantages which we have not. This was three years before the great war between the States. Its mutterings were not loud enough to disturb the business of the country. The time was said to be the most prosperous in the history of the nation. In Western Carolina the people were clearer of debt, and according to population, had more resources. Neither did it cost them as much to live then as now. Being isolated from the outside world, they knew nothing of infidelity and its evil influences. It was not so much trouble to bring the children to the faith of their fathers.

The means of getting information of the early history of this body are very limited. The memory of the older bretheren who were zealous, active church workers at that time, is now feeble and indistinct. What few minutes of proceedings could be obtained were meager, disconnected and many of them badly printed. Consequently much of our first history may be lost forever to the world.

At the session on Spring Creek, in 1859, the attendance was large; many delegates and messengers were present. Upon the whole, they had kept their work well advanced. The Sunday School report was read by J. H. Duckworth, in which he said that "The Sabbath school effort can no longer rank among the speculations of the day." That "superficial observers are now convinced that it is the work of God". An able report on Education was read by John Ammons, in which he recommended Judson Female College for Girls and Mar's Hill for both girls and boys.

The Home missions were given special attention; the missionaries paid up and kept in the field. At this time there seems to have

been no correspondences from Tuckasiege Association-- the old minutes of that date say on account of " local differences affecting the Crab Tree church or churches," New Found offered to renew correspondence on condition that disinterested bretheren act as referees in settling the matter.

At this meeting there was no report from Antioch Church, in Haywood County. The case was noticed and three ministers were appointed " to go and see them and hold a three day's meeting with them, collect the churches together and look into their standing and report to the next Association." Sparks, Doggett and White were appointed. There is no record of any report ever being made by this committee.

In 1860 the complaint from Tuckasiege came up again in the form of a letter from Tuckasiege Association. New Found appointed a committee of five bretheren from French Broad Association, viz: Robert Patterson, L. W. Sams, Luke Bronson, Reuben Rice and Henry Edwards to meet at Fine's Creek church in the following October, " in order to have an investigation of the matter and it settled with reference to the difficulty implied in that letter."

When the body met in 1861, at Forks of Sandy Mush, Fine's Creek Church, of this Association, objected to the action of the body the previous year as unscriptural, and wanted it rescinded. The matter was referred to a special committee, which reported that New Found Association had " no right to rescind", and also recommended Fine's Creek Church to select a committee of disinterested bretheren to settle this disturbing case among themselves, before the next meeting of the Association.

On the 14th of December, 1859, Stephen Morgan, St., died in his 84th, year. He was a pioneer in the Baptist cause in this mountain country, and was recognized as a denominational leader. He was engaged in the ministry for fifty-seven years. The obituary read to the Association after his death, says: " He was noted for his zeal and good works, and especially noted for doctrine, and all the time a strict disciplinarian and close observer of moral and religious order." He had been a member of Flat Creek Church for a long time, and is said to have been the prime mover in forming New Found Association.

A few months previous, Moses Freeman died. He had been a Baptist minister for fifty-two years in Western North Carolina. He also helped form New Found Association as a delegate from Bear Creek church.

In 1862 the meeting of the Association was held at New Found church, the place where it was first organized. The old brethren who were present say that the attendance was small, and but very little business done. No information could be obtained of the sessions of 1863 and 1864. The session of 1865 met with Turkey Creek church.

No minutes could be obtained of any of these sessions. These were years of war. The manhood of the territory of the New Found Association was involved with their countrymen in other parts. Many of the churches were left almost desolate. Many promising young men, members of our churches, went to war never to return, among them several ministers. Among the many, F. D. Black, a member of Turkey Creek Church. He seems to have been a young man of much promise. He was ordained to the Baptist ministry in October, 1858, and died a prisoner of war in March, 1864. The writer quotes from an obituary notice published in the old minutes of 1866.

" Among the many sad bereavements of the past war, perhaps none has been so widely and so deeply felt within the circle of his acquaintances as that caused by the death of F. D. Black. The denomination to which he belonged will especially lay this providence to heart. Our hands are weakend this day; we have been visited with stroke upon stroke; our brightest lights have been successively extinguished, and in vain do we look around for a Morgan, a Freeman, a Reece, a Sparks or a Black, names which would have given lustre to any denomination and were long the glory of ours."

If possible, a fuller account of the troubles, trials, anxieties and bereavements undergone by the Baptists of New Found

Association, and the fortitude with which they met them during these evil days of war should be gathered and published. The history of our people is as important and instructive to us as any church history since the days of the apostles. We are taught to venerate the heroism of Luther in his willingness to go up to the city of Worms and appear before the Diet of Catholic Bishops. We are inspired with feelings of admiration when we read in church history of Henry of Navarre wearing his white plume and leading the Huguenots to battle and to victory at Ivry.

But there is something pathetic, something that reaches our tenderest emotions in the thought of those old bretheren of the churches scattered around among the hills and mountains of New Found Association going up to their places of worship, trying to keep their churches alive—to keep the fire burning on the altars. They would meet and tell each other the latest news from their absent sons on the battle fields of Virginia, and of their own privations at home. They would listen to the pastor preach, and mingle their tears together. There was no melody in their hearts; they knew nothing of the gay Sunday school songs sung by the young of the present generation. They would sing, "How firm a foundation," "How tedious and tasteless the hours," or "Must I be carried to the skies on flowery beds of ease," and then return to their homes with resignation expressed in their countenances.

No body of Christians in the South needed financial and ministerial aid during these evil days more than the Baptists of New Found, and none were more inaccessible to it. She was entirely left to her own resources, being cut off from any intercourse with the outside world.

The meeting of the body at Turkey Creek, in 1863, was a grand occasion. The bretheren entered earnestly into the work of the Master, repairing the losses and building up the waste places. They called their best ministers to the Home Mission Field. The reports of these missionaries, the next year, justified their judgment. After the business of the body was finished the meeting was protracted for several days and many were added to the church. The ministers and delegates who remained for the revival carried their own enthusiasm to their respective churches,

thus the whole Association became benefited.

The session of 1866 was held with Mount Pleasant church, in Madison county, commencing August 10th. L. W. Sams was elected Moderator and H. P. Farham, Clerk. The association had prospered the past year, notwithstanding that it was the first after the close of a terrible war. Three churches were added to the organization --Morgan Hill, and Liberty Hill came in as new churches, and Marshall was received from French Broad Association--making, in all, sixteen represented at this meeting, containing a membership of 1,011.

Correspondents from several associations were present, including O. B. Mingus, of Tuckasee, and Stephen Collis, from Bean Mountain. Joseph Miller, John Farham, and L. W. Sams had been laboring in the Home Mission Field, the previous year. Miller reported 37 baptisms; Farham, 17, and Sams, 51. The Home Mission report was read by Stephen Collis, it is here copied in full for the benefit of the churches at this time:

" The cause of missions is the cause of Christ, therefore every church should engage in sustaining the cause and sending efficient ministers into the field. The success of your Missionaries the past year should stimulate you to more prompt action for the support of the cause in the future."

J. C. Sams read the Sunday School report. He reported, " The spirit of the enterprise is on the increase," and urged more energetic action. Levi Dewese was appointed " Agent for the Sabbath School" and instructed to report at the next meeting of the Association. New Found has ever been ready to guard her doctrines. At this meeting a resolution was passed advising the churches to deal with and exclude any member or minister who advocates universalian doctrine." They also advised the reading of their " church covenant and abstract of principles, at least quarterly."

The impetus given the work at this meeting has resulted in much good. The energy displayed by these old

bretheren in repairing the ravages of war, both in a temporal and a religious sense, is sublime. They bore with fortitude the loss of their friends and kindred and the sad condition of their country, and went earnestly to work in the Master's vineyard.

The session of 1867 was held at Sugar Camp Branch church. Joseph Miller was Moderator. It was largely attended and all departments of the church work advanced.

No minutes for a number of sessions could be obtained, but we learn from other sources that the work was progressive. The membership of the churches increased in number and influence for good. All this time keeping thier Home Mission Work to the front and well advanced.

In 1870 New Found Association held its session with Gabriel's Creek Church, in Madison County. It commenced on Friday before the 2d Sunday in August, and adjourned Tuesday afterwards. The writer could get no minutes of the proceedings, but had to rely upon his recollection. It was an interesting session. Rev. J. E. Wild, of Sugar Camp, was Moderator, and Rev. John Ammons, of Morgan Hill, was clerk. Ministerial education was thoroughly discussed and advocated.

During the previous year the Campbellites had been preaching among the Baptist people, on Spring Creek and some other places in the bounds of the Association. Some of the churches, even, had become demoralized. This subject at this meeting was promptly met and discussed, and the pure Baptist doctrine explained by N. Eoen, Joseph Miller, John Ammons, J. E. Wild, L. W. Sams, Robert Patterson and others.

On the temperance question the Association took advanced grounds, a very strong report was read by John Ammons, to which an amendment was offered by Louis Palmor, advising the churches to discipline members who manufactured, sold, drank, or in any way had anything to do with intoxicating liquor. This amendment was accepted by Ammons, chairman of the committee, in a fervid speech, in which he appealed to the delegates to heed

the advice given by the old brethren who were fast passing away. The report as amended, was adopted without a dissenting voice, and has since been followed as closely as such advice has ever been followed by any people.

It can be truly said of New Found Association that while her churches are not perfect, they have ever been as ready to discipline their members for drunkenness or dealing in liquor, as Baptist people are anywhere. Those who read her history in after years must understand the circumstances under which the Baptists of this Association have been situated.

In the first place her territory lies in a rough mountainous country, to some extent inaccessible to the outside world. A learned minister once said that the Lord had entrusted the poor to the Baptist denomination. This seems to be strictly true here, whether the saying holds good in other places or not. The Baptists here are situated among the wealth, intelligence and social influence of other denominations; on the other hand, in the same territory, there have been some law-breakers, and persons, whose influence is against Christianity. But for all that, the New Found Baptists have maintained a wholesome discipline and have kept their doctrine pure.

For a number of years the Association kept the even tenor of its way, gradually increasing its membership and doing a good work in the cause of Christianity. The Home Missionaries were, from time to time, organizing and bringing in new churches, while at the same time some of her best and more progressive churches took letters of dismission and joined other associations. In 1871 Gabriel Creek church withdrew. In 1875 Morgan Hill, with her strong delegation, followed. In 1878 Flat Creek, one of the churches which went into the organization of the New Found Association, withdrew against the protest of Stephen Morgan, that good Brother, who had so long been meeting in council with the delegates of other churches in New Found Association.

In the meantime the Home Missionaries were active, and new churches were coming in. At the session of 1879, held with Turkey Creek Church, in Buncombe County, commencing the 7th, of August, there were five new churches, received, viz: Catalooche, Laurel Fork, New Prospect, Union and Weaverville. The delegation from

Weaverville was headed by W. C. McCartha an eminent Baptist minister, a native of New York. He was, perhaps, one of the most scholarly men that ever belonged to the Association.

The session continued three days, and all departments of the church work were earnestly considered and ably discussed. J. R. Wild was Moderator and W. W. Wells, Clerk. T. Bright had been the Home Missionary the past year. He reported 132 professions, 154 days labor, 146 sermons and 72 baptisms. A Board of Missions was appointed and organized to direct the work and to collect means to sustain it. A number of ministers agreed to donate ten days' service.

The report on education was read by Wiley Wells, quoting from it: "We are sorry to say that education in our Association is not what we desire. We would call especial attention to the importance of an educated ministry. When we consider the errors by which we are surrounded, we can see the need of strong men. We are fearful that some of our young ministers are not making the proper exertion to prepare themselves for the work."

An able discussion followed, joined in by many brethren. W. C. McCartha said, "Next to the grace of God in the soul, stands education. Educate the rising generation and bring them into the church and they will take care of the ministry. We shall have an educated ministry when the church demands it."

J. W. Nash read a report on the state of the ministry, in which he said, "We have some ministers who are working nobly for the Master, but we are sorry to say most of them are on salaries that would starve their families if left to that alone. Some of our ministers are also striving to prepare themselves for the great work of proclaiming the gospel, while we have a class who are doing little in the cause of the church." This elicited discussion, but was adopted. A sound temperance report was adopted after being ably discussed by J. W. Anderson, W. C. McCartha, and others.

This seems to be the first time in the history of the Association that any effort was made to get up and record the past proceedings of the body. W. W. Wells offered the following resolution:

RESOLVED, That we at this time proceed to elect by ballot an Historian, whose duty it shall be to gather and record such historical facts as he

may be able, from the organization of the Association down, and to obtain, if possible, and keep a complete file of the minutes."

This resolution was adopted by the body, and Brother Wells himself was elected. At the next session held at Big Pine Creek, he asked for more time, he being engaged in the Sunday School work for the Western Convention. More time was granted, but Bro. Wells, soon afterward moved out the bounds of New Found, and for lack of time and opportunity to get up the early history, statistics and facts, did nothing in the matter.

Rev. J. W. Anderson, of French Broad Association was present at this meeting. He aided the body very much by his council on all subjects under consideration. The important feature of the occasion was Bro. Anderson's sermon on Sunday. It made a profound impression on the large concourse of people present, so much so that he was afterwards chosen pastor of Turkey Creek church. He served the church with good results for a number of years.

In 1882, A. C. Dixon, W. W. Wells and other leading Baptists suggested the propriety of organizing the churches of the Western Baptist Convention into associations bounded by county lines. This arrangement has been partly carried out, and while New Found did not loose her organization, she lost some of her best churches. Bethel, Bent Creek, Trinity, Crab Tree and some others went to the county Associations; She also lost by these changes some of her ablest ministers and most energetic laymen. Rev. A. I. Justice, Dr. Jessie Wallin, W. W. Wells, and others of the ministry, and J. W. Nash, Anderson Ingle, F. Sluder and many good laymen went with their churches from New Found.

This body at its first organization went earnestly into the Home Mission work, and it has kept it up with energy ever since. There have been from time to time active missionaries in the field, such men as A. I. Justice, A. B. Hawkins, L. M. Segle and others. The work was, for a time, under the management of a Board of Missions.

That zealous brother, J. W. Nash, of Ebenezer church, was chairman of the board, and through the untiring labors of these brethren much good was accomplished.

It seems that, at times, the missionaries accomplished more than the Association could sustain. The consequence is that churches rose up in previously destitute fields and flourished for a time, and then, for the lack of ability and financial strength, decline, and often go out of existence. This accounts for the changes in the lists of the churches, represented at the annual meetings of the body.

In 1889 there was an interesting session of this body held at Pine's Creek, in Haywood County, commencing August 8th. Rev. J. R. Wild was elected Moderator and C. J. Woody, was for the first time, elected Clerk. His work on the proceeding of this meeting foreshadowed the useful clerk he has since made. Among the visiting brethren present were Dr. Lewis, of Judson College, D. B. Nelson of the Asheville Baptist and A. E. Mills, of the Baptist Orphanage. Bro. Mills made one of his characteristic speeches in the interest of the Asylum, after which he took up a collection, when the delegates responded liberally.

Rev. D. B. Nelson read a touching obituary of J. E. Carter, of Hot Springs Church. Bro. Carter was one of the ablest and most devoted ministers that ever belonged to New Found Association. He accomplished much good in the short time he was a member of the body. Able reports were read and interesting speeches made on all subjects of church work. Agreed to meet in 1890 with Zion Hill church, Buncombe County.

J. R. Wells, a citizen of Buncombe County, and a friend of the Baptist denomination, died July 28, 1884. He left in his will a bequest to the New Found Baptist Association of something over \$2,000.00.

This subject first came before the Association on the 7th, of August, 1885, at the session held with Turkey Creek church, at which time M. I. Bateliff notified the body of the fact and produced a copy of the will. After some deliberation, a committee was appointed to draft a plan by which the Association should proceed to secure the legacy. This committee in their report recommended the appointment of three trustees to act as agents

for the Association, to confer with the executor of the will and receive the money when it became due. They also recommended M. I. Ratcliff, of New Found church, T. M. Hawkins and T. E. Snelson, of Turkey Creek church, as trustees. This report was adopted and the trustees elected M. I. Ratcliff trustee of the board.

At the session of the Association held with Deep Gap church, Tennessee, in August 1888, it was reported that some of the money was in the hands of the executor and ready to be paid to the Association. The trustees, Ratcliff Hawkins and Snelson were instructed by the body to receive the money from the executor and place it on interest in such a way that the principal and interest could be collected by the 1st. of August, 1889, ready to be reported to the next meeting of the Association.

In a short time suit was entered against Dr. J. M. Stevens, the executor, for the purpose of breaking the will, this involved the trustees in a law suit which delayed the matter for another year. In the meantime T. E. Snelson, one of the trustees, died, and A. B. Hawkins, of Turkey Creek church, was chosen to fill the vacancy. Ratcliff and Hawkins defeated the suit at some cost to the legacy and cost and trouble to themselves. In the early part of 1890 the suit was decided in the Superior Court at Asheville, in favor of the Executor and trustees.

The question being settled the executor paid over to the trustees about \$1,900.00. This money was placed at interest till August.

When the Association met on the 7th, at Zion Hill, Buncombe County, M. I. Ratcliff, treasurer of the board of Trustees, reported that he had the money and was ready to settle. Upon motion, the body agreed to divide it equally among the churches then belonging to New Found Baptist Association. Levi Flemmons, Wiley Roberts and George Wild were appointed a committee to settle with the trustees and to assist them in dividing the money. After allowing the trustees a small remuneration, there was \$78.41 for each church. This money was paid to their respective delegates.

A resolution was passed by the body thanking the trustees

for the faithful manner in which, as agents for the Association, they had performed their duty.

M. I. Ratcliff then offered the following resolution, which was passed;

RESOLVED: That we require each church of this Association to report to the next assemblage what disposition they had made of the Wells' will money.

The next meeting of the Association was held at North Fork, Big Pine Creek, 7th, of August, 1891. In answer to Bro. Ratcliff's resolution, each church sent a report. Most of them had used their money in building or repairing their church houses; the others had theirs on interest or in the church treasury expecting to do the same.

The propriety of dividing the legacy bequeathed to the New Found Baptist Association, by J. R. Wells, into small amounts among the different churches, was questioned by some members of the New Found Association, and by some thining Baptists outside. But in justice to the churches, the writer must say that most of it has been expended in building and repairing church houses and for other good purposes. Very little has been misapplied.

The session of 1891 was held with the church at the North Fork of Big Pine Creek, in Madison County. Rev. J. R. Wild was elected Moderator and C. J. Woody, Clerk. Bro. Woody prepared and had published full and comprehensive minutes of the proceedings. John Ammons, corresponding secretary of the Western Baptist Convention, was present. He read an able report on Missions, which was adopted after being ably advocated in feeling speeches by many brethren.

On motion, ten delegates were appointed to attend the next session of the Western convention. A. B. Hawkins, one of the most pious and energetic ministers in the Association, was chosen to labor as missionary in the bounds of the Association.

Rev. J. A. Speight, editor of the Asheville Baptist, and John P. Morgan, messenger from Buncombe County Association, were there and aided

pering. Rev. L. M. Seigle was chairman of that committee. He said in his report " We are glad to hear of so many of our churches having good Sunday Schools, but are indeed sorry to hear that one or two have none." The report on pastor's salary was not so good, but this is characteristic of New Found Association.

The body adjourned to meet with New Found Church, Amcombe County, Thursday before the 2d Sunday in August, 1893.

As a general thing the bretheren of New Found Association havenot gotten up and had published notices of the deaths of their members as they should have done. At this meeting, Adam Bright, chairman of Committee on Obituaries, read a touching notice of the death of a beloved sister, wife of Bro. W. C. B. Hipps. She died May 17, 1892, aged 49 years. She had been a consistant Christian since childhood.

Brother Bright also read an obituary of Rev. J. W. Hooker which says, " He was baptized into Big Ivy Church in April, 1842, and was ordained to the Baptist ministry at Flag Pond Church in 1844. Forty-eight years and four months this dear brother earnestly contended for the faith once delivered to the Saints, until God saw fit, on the 11th, of November, 1891, to call him up higher to receive his reward."

When the New Found Baptist Association, was first organized, New Found, Turkey Creek, Bear Creek, Spring Creek and Little Mountain occupied all the territory that the whole Association of 22 churches does now. Those five then had 196 members, the 23 now have 1,335. The past history of this Association has not been what it should have been. We are behind the age whad compared with the Baptist people in many parts of the country. We are not keeping pace with the more wealthy of other denominations among whom we live.

We have many failings, and it is not the intention of the writer to evade the fact, neither is this history an apology for our short comings, but to state the truth so far as space will allow. One of our failings is, we do not understand the more progressive Baptists who live around us, and wish us well, and their criticisms would not be severe if they understood us.

New Found Association has given up her more wealthy and progressive churches. They have gone to hold built up and sustain her sister associations. Where are Crab Tree, Bethel, Flat Creek, Marshall and many others? They are with New Found no longer. Where is Morgan Hill, the pride of the Baptist denomination? Her delegates now sit in council with the Buncombe county churches, and New Found is left to her own mountainous territory.

It should be known that while we have paid but little to foregoing missions, we have done more Home Mission work than any other Association in the State. New Found has increased her membership over 700 per cent, in the territory which she now holds.

It is a sad fact that our ministers, as a class, are not educated, but most of them are pious men, who read the Bible, and are up on the pure Baptist doctrines, and are sufficiently gifted to teach the rustic how to die.

The churches of this Association have been criticized for the meagre salaries they have paid their pastors. This criticism is just, and it is to be hoped that the one who records the future history of this people will not have to say any thing about the small salaries of pastors. Some thinking Baptists blame the pastors themselves for not teaching their churches better. Most of the pastors have been pious men, who have lived among the people and have been willing to spend their lives for the good of the church and kindred for the small amount the bretheren have seen proper to give.

On the other hand, the Baptists of this Association, as a rule, highly respect their pastors. They listen to their preaching and profit by their instruction. This while subject, the relation of pastor and people, is well illustrated by a careless remark once made by a minister of this Association. When asked what his church paid him, replied, "They pay me good attention."

This remark when spoken, was intended for a jest, but it is pretty good church history of New Found Association.

It must be said of these people, that, while they are

not educated, in piety, they will compare favorably with any professing people. They enforce discipline as much as any Baptists in the world. Of late years they have taken pride in their churches. At this time they nearly all have good houses.

Upon the whole, they are a pious, temperate, orderly, walking people, who live remote from the more progressive of our denomination, and have not kept pace with the financial and educational requirements of the times, neither have they been contaminated with the vices and frivolities of a fast age.

They have not yet stopped at "Vanity Fair" on their journey to the Celestial City. They estimate the value of their Christian efforts by the good accomplished, and not by the amount of dollars and cents expended. They give more thought to the results of their revivals and the discipline of their churches than to the amounts of collections taken.

It must be remembered by our critics who speak of our lack of missionary zeal, that the territory of New Found Association is missionary ground, and that each church is, in reality, a mission station. It is true, our ministers have been, and are mostly, uneducated men, but they have preached apostolic doctrine and lived pure lives. When the churches fail to pay them for their services they make tents for their own support and still preach the gospel to the poor. So far as the writer knows, John Miles, and J. R. Wild, are the only ministers now living who were present at the organization of the Association. These two brethren have belonged to it continuously for thirty eight years, and all that time have labored constantly for the moral and religious welfare of the people. They have seen the Baptist membership in the present territory increase from 196 in 1855, to nearly 1,500 in May, 1893.

The older members, the 196, are fast passing away, and then responsibilities and labors will fall upon the children left behind. The future history of this Association must be made by them. Let us pray that they may be equal to the task. In devotion, in piety, in self-sacrifice, in pure doctrine, the sons shall not surpass their fathers. Happy will it be for them and for the Baptist cause if, in these cardinal virtues, they equal them.



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